Manchu
Mongol

had not held land or engaged in trade in Sinkiang, but not so the Solons and the Sibos. They settled on the land and colonized in a resolute way. 563 167

The Japanese invasion of Manchuria in 1931 has brought many Manchurians into Sinkiang as refugees. These took a prominent place immediately in the life of the New Sinkiang, and they have constituted a considerable numerical addition to those already in the province.

Since Sheng Shih-ts'ai is a Manchurian, his administration has offered this people another unique role in Sinkiang, comparable to that of the Bannermen of previous days. Sheng and those of his blood, for one thing, can serve as "middlemen" between the Han Chinese from other provinces and the Wei-wu-erh. For another, by helping in the reconstruction of Sinkiang they can be preparing a formidable supply base in the "rear" by which their Manchurian homeland may ultimately be liberated from Japan.

The Mongols

Genghis Khan's Mongols, who in the thirteenth century subjugated Chinese Turkestan and long were dominant there, now amount to only about five per cent of the Sinkiang inhabitants. Picturesque in their role as nomadic horsemen, but not so picturesque in their susceptibilities to drink, the Mongols of Sinkiang constitute one of the great ethnological curiosities of the world. They have a great past to look back to; yet how they have changed! They once possessed the vigor and strength to sweep across all Asia in conquest and even to terrify Europe; they set up vast kingdoms and in the heyday of Kublai Khan, the Mongol Court at Peking was liberal and cultured, a great patron of the arts. But for four hundred years the Mongols have been under the religious whip of the Lamaist church, and only now in the twentieth century are they gradually rebelling, under the spur of ideas introduced from Soviet Russia. [162] 563

A fascinating figure they cut as they swagger about in long varicolored gowns, large over-sized knee-boots, and broad-brimmed and cone-topped hats. They are persistent drinkers, and can have a rousingly good time on almost anything intoxicating from *arak* or Russian vodka [291] [273]

to a rare imported 85 brandy.

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

must confess that the three or four favourite Chinese *plats* leave me cold. Shark's fin consists of a tangle of absolutely tasteless pieces of white elastic, stewed with shreds of chicken; sea-slugs are dark grey gelatinous substances with an unpleasant dead sort of flavour, swimming in a salty gravy; bamboo-root in slices has a nutty flavour and is not so bad, but very indigestible; another delicacy which is, I believe, a kind of seaweed tastes of—well, of seaweed. I can quite believe that all these things have a quite different flavour when fresh, especially the marine products which seem to appeal particularly to the Chinese; the trouble is that in Sinkiang, five months' journey from the coast, they can only be obtained in the dried form, and yet the Chinese like or pretend to like them better than the best-cooked fresh local products. The fact is, I suppose, that the exiled Chinaman has the palate of faith and to him even a dried sea-slug tastes of home.

What was almost always a trial at Yamen banquets was the drink. Except on great occasions when one or two bottles of a sticky brand of French champagne were produced and administered in small quantities, there was nothing to drink but a peculiarly evil-smelling kind of brandy. One was seldom pressed to eat, for which one was thankful enough, but it was impossible to avoid at least sipping the brandy between every course. A Chinese host talks much more about his cellar than about his cook; to refuse to drink with him means that you do not like his wine, an imputation which causes him much loss of face. Apart from the conventional politenesses, which one soon learns to give and take as a matter of course, there is nothing stilted or ceremonious about Chinese conviviality, even on official occasions. The etiquette seems to be for a guest to behave as if he were in his own home, lolling about on his chair, getting up from table in the middle of dinner and walking about for a few minutes, and so on. When conversation flagged at our own parties it was generally safe to start the Chinese off on a kind of " fingers-out " game which was very popular. In this, two players put out their right hands at the same time, either closed or with one or more fingers outstretched, at the same time shouting a number which they guess will be the total number of fingers out for both hands. Whenever one of the players shouts the correct number, he makes the other drink his health. The fingers go out and the numbers are shouted with amazing rapidity, and when three or four such contests are going on at the same time

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

Behind him we were relieved to see Chu Tao Tai and other official friends from the Old City; the Tao Tai whispered to us that he had made a point of being present as he was the only person who could keep the Titai in some sort of order.

The meal when it came was a remarkable experience. We sat down to a table which had evidently been arranged for the old man by Chu Tao Tai, for the seating and appointments were very much the same as at the latter's Yamen; but there the resemblance ended. The first thing our host did was to take off his uniform in front of us all and sit down in a suit of pale blue silk pyjamas, remarking as he did so that it was very hot and he could stand the uniform no longer. He then seized his chop-sticks and began piling our plates with messes from a mountain of mixed garbage in the middle of the table. Then he shouted to the crowd of minions behind his chair to bring his wine, with which he proceeded to fill our glasses, telling me through Fitzmaurice that it was the best wine in China and contained seventy-one different ingredients, including pounded cuttle-fish bones and essence of tiger's claw. From the smell I could quite believe it, while as for the taste, it nearly took the roof off my mouth; it was not wine at all but exceedingly potent brandy. I heard afterwards that the Titai's brew with its seventy-one dopes was famous throughout Central Asia; it was believed that he owed his extraordinary health and strength (in spite of his age, he was drunk every day of his life) to the magic properties of some of the ingredients. Shark's fin and the other usual delicacies followed, and then came the *pièce de résistance*; the middle of the table was cleared and a huge dish with a sheep roasted whole on it was brought in. Scarcely had it touched the table before the Titai fell on it with a large knife and began hacking at it, tearing off with his left hand chunks of meat and of skin with fat adhering to it and giving them to us. This I gathered was a great honour, and I did my best to eat some of the freshly-killed and therefore very tough meat, but without much success. However, as the Titai very soon became too drunk to notice much, my unworthy appetite escaped comment. The occasional remarks fired at me by our host and translated by Harding or Fitzmaurice were generally to the effect that he, the Titai, had the greatest respect for the King of England, about whose name he seemed to be rather hazy, and that he had been a personal friend of my predecessor and proposed to be mine too; also that he was

563 Huang-ho and in the surrounding villages. They are also found on
[131] one section of the road from Hsi-ning to Ho-chou. They differ considerably from the average type of Chinese Moslems. They
[142] are tall and lank. They have large and not flat noses, black and level eyes, cheekbones not prominent, long face, thick eyebrows, full black beard, retreating forehead, flattened occiput, brown but never yellow skin. Thus they are similar to the Turks of Chinese Turkestan.

2. Language and religion

[197] The most remarkable characteristic is their language which might be called a corrupt Turkish. In religion they are strict
[771] Hanafis and show great respect to their clergy. However, for the
[273] most part they are rather given to the drinking of spirits. Even
[212] the lowest classes sometimes are acquainted with the Arabic alpha-
[175] bet. They are said to have received their present form of religion from a reformer named Maming-hsin (Muhammad Amin) who taught about 1750.

3. Social organization

[173] The Salars are believed to have settled in their present habi-
tat during the Yuan or Ming dynasty. They claim to have migrated
[614] from the Samarkand area. According to Schramm, who quotes General Ma Fu-hsiang, the Salars are subdivided into the "inner
[197] five clans" and into the "outer eight clans" (Chinese: kung). The latter lost their original Turkic language and now speak Tibetan.
[614] The Salars are said to preserve clan traditions very well and they do not marry anyone who does not belong to one of the Salar
[771] clans. They also have a reputation for being very fanatical Moslems, and have participated in all the Moslem uprisings of the 17th, 18th, 19th and 20th centuries.

G. The Sarigh Uighur (Chinese: Huang-fan)

[175] When Mannerheim visited the Sarigh-Uighur in 1907, there were
[361] only 100 families to be found. This small tribe lives in three villages on the northern slopes of the Nanshan Mountains, in the area of Tun-huang, Su-chou and Kan-chou. They have preserved their
[178] tribal name and their Buddhist religion but they gave up their Uighur
[212] script during the eighteenth century and adopted the Tibetan script.
[177]

1. Physical characteristics

563 Mannerheim describes them as generally having excessively
142 prominent cheek bones. But he also saw several people with oval shaped faces and not strikingly prominent cheekbones. However, in general the type of face is short and somewhat broad. Some of the women have thick noses. The mouth shows neither thin nor thick lips. The eyes are small and the distance between them is also normal. (Mannerheim obviously employs European standards when he talks about "normal" or "average.") The corners of the eyes were open and there was no inner epicanthic fold. Their hair

/The New Uighurs/

563 songs of poverty and exile, and popular songs of various kinds.
[533] The New Uighurs are great believers in the efficacy of local
[796] saints, and there are innumerable shrines all over their region
[798] dedicated to saints and heroes.

2. Patterns of living

563 a. Dwelling

342 Most of the people live in small hud houses called öy, or
[184] sometimes hānā, which resemble the simple earth, stone and reed-mat homes of the poor farmers of North China. Rich people live in well-built houses with courtyards and gardens.

The typical design of the house is a flat roof upon which small openings are left to serve as windows. The windowframes are equipped with folding shutters, and are closed at night dur-
[354] ing the winter. The window openings are so small they admit
[352] little light, and the interior is always in semi-darkness. Floor and walls are packed with reed mats and earth. The rear of the room is set apart by a partition of squared beams, and has a raised floor. This elevated section, its floor covered with reed mats and thick felt, serves as the bed and also the dining table. Most of the family's time at home is spent on this elevation. The door of the house is so low that one must bend down to pass through it. Almost every room has a chimney.

[251] The flat-topped roof of the house is used for drying grain and
[352] other agricultural products. Each house also has a veranda on which plank beds are constructed for use during the summer. Couches of wood or clay under the trees also serve as sleeping
[351] accommodations during hot weather. A house with a courtyard
[184] is surrounded by a wall of earth. In the southern area, the gardens of the homes are surrounded by hedges.

b. Food

563 Wheat and corn are the staple foods of the people. Rice is a
262 luxury used only for entertaining and festival occasions. Meat is preferred to vegetables, and mutton to beef. Chickens, ducks and other fowl are eaten, but not considered especially desirable. The famous Turfan raisins and Hami (Qomul) melons supply large quantities of fresh fruits for these people. Mare's milk
[272] is drunk extensively, and the noble drink called kumis, horse
[273] milk wine, is considered the most healthful of all sour milk concoctions.

563 For entertaining, camel and horse meat, beef and mutton are
262 served with fresh fruits, crystalized sugar and kumis. Meats
252 may be boiled or roasted. The most common dishes are grilled mutton and kidney, and cold boiled mutton and liver with bread. The favorite dish, called pilav, is made of the fattest mutton or beef cut into small pieces and cooked with rice, chopped carrot, onion, garlic and seedless raisins, cooked in a large cauldron.
[264] Liquid foods are eaten with wooden spoons. Other foods, including thick porridge and pilav, are eaten with the fingers.

563 mutton fat they bake a type of bread resembling a doughnut. The
262 best-liked meat is horsemeat, but it is a dish only for the well-to-do. The daily menu comprises boiled and roasted mutton, with rice, if any is available, milk, cheese made from yaks' and sheep's cream, and small fried pieces of mutton. The main drink
[273] is kumis. It is prepared from mares' milk by shaking it in a leather bottle and then leaving it to ferment.

563 Both the sedentary and nomadic Turks of Sinkiang are bound
262 by Moslem dietary laws, which generally are strictly observed.
779 The Koran expressly prohibits eating four things: (1) the animal which dies of itself, including "the strangled animal, and that beaten to death and that killed by a fall and that killed by being smitten with the horn and that which the beasts have eaten", (2) the blood of slaughtered animals, (3) the flesh of a swine, and (4) an animal which has not been slaughtered by a Moslem according to the prescribed rules in the Koran and over which the name of Allah has not been invoked. The drinking of alcohol, except
[273] for medicinal purposes, is also prohibited by the Koran. However,
[369] the Moslems of Sinkiang, particularly the city-dwellers, drink frequently.

Moderation in eating is recommended by the Koran in the following passage: "...Eat and drink and be not immoderate!" (7:31). But abstention from foods allowed by the Koran is discouraged: "O people! Eat the lawful and good things of what is in the earth!" (2: 168) Moslems are warned both against undereating and overeating as, for example, can be seen in the following directive: "O you who believe! Forbid not yourselves the good things which Allah has made lawful for you and exceed not the limits." (5:87)

Except for things prohibited in the Koran, the Eastern Turks enjoy most food. They eat a fairly well-balanced diet containing some meat, vegetables, fruits, and starches. Starches, however, far exceed the other food items. The most noticeable deficiency in diet is the lack of food containing iodine. They do not have access to much sea food, being so far inland.

B. Turkic Concepts of Disease

753 In Eastern Turkestan the cause of disease is attributed both
779 to God and to the evil spirits, called "jins". According to Moslem
[784] belief, disease is often a result of disobeying God's laws and directives. God's penalties for disobedience and his way of testing the True Believers take the forms of inflicting epidemics on the population. Man can avoid misfortune by being obedient and by putting his trust completely in God. The Headith (Moslem Tradition) reports that when the Prophet was asked about the Plague, he said that it was an infliction which Allah imposed upon anyone, but that he made it an occasion for the exercise of his compassion towards